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"HOLY NIGHT," M. FEUERSTEIN

RNS PHOTO

The

December 20, 1955

LUTHERAN WITNESS

Christmas

Stanzas

From Contributors

A Child's Christmas Dream

Asleep amid the gifts beneath the tree,
I felt a jewel pressed upon my hand
As if an angel had come down to me
And left a present from the Savior's
land.

Then through the dark'ning forest in the
snow
I held the shining diamond to my
heart;
But soon I could not see its heavenly
glow,
For I had lost it where the roadways
part.

Then as I wondered where to find
that gem,
Another angel gently touched my side.
We wandered to a cave in Bethlehem
Where three in safe and quiet shelter
hide.

We stood beside the holy manger there,
And I forgot the diamond on the
ground.
The angel whispered: "Child, your gem
is where
This holy Child is always loved and
found!"

WALDEMAR B. STREUFERT

Joy for Men

The holy night
Gave us the Light,
The Savior Christ, eternal.
The heavens rang
When angels sang
Of joy for men, supernal.

Here all things kind
For soul and mind,
For body also, tendered,
Our Savior Child,
Celestial, mild,
In heavenly peace has rendered.

Now rich are we,
From evil free,
In nothing we are faulted.
God is our kin;
He took us in
To mansions high exalted.

Let voices rise
And fill the skies
With laud and adoration;
For gracious LOVE
Has from above
Sent JOY to all creation.

F. W. JANZOW

In the Holy Night

While faithful shepherds watch in quiet
wait
Beside their flocks on Jesse's hill and
plain,
A choir of angels fills the brightened sky
With heaven's song and jubilant refrain:

"Oh, tremble not, ye shepherds of the
field,
But hasten now to worship and adore
In David's town the Hope of Israel,
Immanuel, with us forevermore!"

"Today is born the mighty Prince of
Peace,
The Visitor divine, the Prophets' dream,
In humble garments of mortality,
Yet shining in the rays of heaven's
gleam.

"Arise, O lands beyond the distant sea,
Rejoice with eager shepherds of the
plain,
Sing forth hosannas to your Infant King,
Unite the song of earth with heaven's
refrain!"

WALDEMAR B. STREUFERT

My Gift

Poets have written their verses,
And singers have sung their lays;
Artists have painted fine pictures
Depicting the Savior's days.
Sculptors have chiseled in marble
Impressions majestically laid;
And actors in sacred drama
His suffering passion portrayed.
Monks have withdrawn from the
rabble
To worship in solitude;
Others to seek and to succor
Have stayed with the multitude.
I muse on these gifts — meet tributes;
Oh, what can I bring with the rest?
Naught can I lay at His manger
Unless it's my very best.
My treasures — my time — my
talents —
That still is too small a part;
Dear Jesus, now do I give Thee
Possession complete of my heart.

INEZ FORD

Christmas Eve in Prison

Through bolted door and iron gate,
Through silence of the prison night,
Where sullen men their doom await,
Now break, O Christ Child, with Thy
light!

Through gray, forbidding walls of stone
Let carols break with hope and peace!
Let wastrels at Thy manger throne
Repentant bow and find release.

O Christ, Thy people all were bound
In chains of sin and might of hell!
Through Thee our lives in joys abound
And freely now Thy mercies tell.

O Savior, keep Thy children free
From snares without and cares within!
Lo, Thou wast bound on Calvary
That we a life above might win!

WALDEMAR B. STREUFERT

Christmas Candles

My children, light the candles now!
Some homeless beggar then who str
May from this window's festive glow
Recall the Savior's love and prais

Like candles in the ancient night,
On earnest messengers of old
Fell tiny flashes of the light
That His strange birth abroad foret

Thou Light of each benighted land
Awaken us this night anew
To be with voice and heart and han
Thy living beacons, firm and true!

WALDEMAR B. STREUFERT

On Earth Peace

Many centuries have passed
Since the night when Jesus came,
But the joy He brought to earth
Is today the very same.
Still the little Child is King,
Still the Christmas angels sing.

While the ages roll away
To our God's eternal day,
Jesus Christ is born again
In the hearts of dying men,
And the truly wise are led
To the Savior's manger bed.

He from sin still brings release,
Brings a holy, blissful peace
As He opens heaven's door
For the penitent and poor;
Never will this glad song cease:
"On the earth good will and peace"

MARIE TUR

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The Christmas Gospel

And it came to pass in those days that there went out a decree from Caesar Augustus that all the world should be taxed. And this taxing was first made when Cyrenius was governor of Syria. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David, To be taxed with Mary his espoused wife, being great with child. And so it was that while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born Son and wrapped Him in swaddling clothes and laid Him in a manger, because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them: Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the Babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying:

Glory to God in the highest,
And on earth peace, good will toward men.

VENITE! ADOREMUS!

This familiar Christmas call to worship is based on the words which the Bethlehemite shepherds said one to another after the angels had come away from them into heaven. The Latin "Venite! Adoremus!" which we hear again and again, over radio and television, in these holy Christmas days, translated into English is: "Oh, come! Let us worship!"

Yes, in these joyful Christmas days also our Lutheran Church, which by the grace of God preaches the pure Gospel, tenderly invites with outstretched arms the whole human race: "VENITE! Oh, come, come to adore the Savior, the only Savior, the world's Savior, YOUR Savior!" "For God so loved the world that He gave His only-begotten Son that whosoever believeth in Him should not perish, but have everlasting life." Neither is there salvation in any other; for there is *none other name* under heaven given among men whereby we must be saved." Oh, come! Come! COME!

ADOREMUS! That is, "Let us worship!" Not, "Let us admire Him, let us respect Him, let us honor Him," but "Let us WORSHIP!" That Babe is Christ the Lord! Yes, "the Word was made flesh." "GOD was in Christ, reconciling the world unto Himself!"

May this poor world recognize the lowly Christ Child for what He IS: True God, true Man, the only Savior!

New York! Chicago! San Francisco! North America! South America! Europe! Africa! Australia! World!! VENITE! ADOREMUS!

"Let EVERY heart prepare HIM room And heaven and nature sing!"

Oak Park, Ill.

ERNEST T. LAMS



"The Golden Door"

By A. W. REESE

Pastor of Peace Church, Chehalis, Wash.



The Christmas tree apparently has little or nothing in common with the Statue of Liberty. You may find it quite easy to tell how these two differ. Perhaps you will find it rather difficult to say in what respect they are alike. Yet there is a similarity. What is more, this similarity is striking. It will of necessity direct our attention to our Savior, Christ Jesus, the precious and most wonderful Gift which God Himself has given unto us at Christmas.

The Statue

Affixed to the pedestal of the Statue of Liberty is a bronze tablet on which are engraved several lines from the celebrated sonnet "The New Colossus" by Emma Lazarus. The last line of this inscription reads: "I lift my lamp beside the golden door." Certainly fitting words for the inscription on the Statue of Liberty! This towering statue stands in the harbor of New York at the principal gateway from Europe to the United States. For many years the light which this statue holds high has been a beacon to the thousands coming from the Old World to seek a home and a fresh start in the New World. To the tired, the poor, to the "huddled masses yearning to be free," to the "homeless tempest-tossed," New York harbor is the door to new life, new hopes, new aspirations, new opportunities. The poet saw correctly that for many this harbor is the "golden door" to our land of God-given opportunity and liberty and that the Statue of Liberty therefore could rightfully say: "I lift my lamp beside the golden door!"

The Tree

Our Christmas tree is like the Statue of Liberty, since it, too, can say: "I lift my lamp beside the golden door!" We deck this tree with light so that its warm splendor shines far into the wintry gloom and darkness. We do this because we are celebrating. We rejoice, for "unto us a Child is born, unto us a Son is given." The Word that was in the beginning and that was God "was made flesh and dwelt among us." We thrill at the angel's Christmas message: "Fear not; for behold, I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the city of David a Savior, which is Christ the Lord." The eternal Son of God, the Only-begotten of the Father, was born a true man of the Virgin Mary. Since there was no room in the inn at Bethlehem, Joseph and Mary wrapped the Babe in swaddling clothes and laid Him in a manger. Manger and Child are the chief thing in every Christian observance of Christmas. Our Christmas tree therefore stands beside the manger bed of this newborn Babe of Bethlehem.

The Child

Moreover, this Child is the "golden door." By nature all men are groping in the darkness of this world, where "sin hath reigned unto death." Because of sin all men have the sentence of death in themselves, and through fear of death they are subject all their lifetime to bondage. St. Paul describes them as "having the understanding darkened, being alienated from the life of God through

the ignorance that is in them, because of the blindness of their heart." Again: "Aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world."

To these huddled masses of weary and heavy-laden, to the homeless and tempest-tossed, to the lost and forsaken sons of men the Savior, born for us at Bethlehem, brings this invitation: "Come unto Me!" "Him that cometh to Me I will in no wise cast out. With this gracious invitation goes His divine assurance: "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me." Therefore "through Him we both [you and I] which were afar off and they [the heathen] were nigh] have access by one Spirit unto the Father."

"I Am the Door"

Shall we say, then, that He is the golden Door? Most assuredly, for listen to the words of God's Apostle Paul writes: "You that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblemished and unreprouched in His sight." Peter says: "For Christ also hath once suffered for sins, that He might just for the unjust, that He might bring us to God." And John testifies: "And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and He is the Propitiation for our sins; and not for ours only, but also for the sins of the whole world." Should any lawshred of doubt remain, a final word of our Savior removes it: "I am the Door; by Me if any man enter in, he shall be saved and shall go in and out and find pasture."

Enter this Door! Accept the Babe born at Bethlehem as your personal Savior! Then, when at Christmas the lights go on again all over the world and the Christmas tree says "I lift my lamp beside the golden Door" you will sing with all Christendom:

Let us all with gladsome voice
Praise the God of heaven,
Who, to bid our hearts rejoice,
His own Son hath given.

To this vale of tears He comes,
Here to serve in sadness,
That with Him in heaven's father-
homes
We may reign in gladness.

We are rich, for He was poor;
Is not this a wonder?
Therefore praise God evermore
Here on earth and yonder.

O Lord Christ, our Savior dear,
Be Thou ever near us.
Grant us now a glad new year.
Amen, Jesus, hear us!

The Star in the Far East

By NORBERT BECKER

Missionary, Binalonan, Pangasinan, Philippines



is the favorite Christmas decoration in the
nes. Photo shows part of a residence in
Manila

The Christmas Star still shines in the East—in more ways than one,

In the Philippines the star is the Christmas decoration. A few bamboo slivers for framework, a dime's worth of colored tissue paper for covering, and a little paste is all that is needed to make an attractive star. The humblest grass-roofed house can be expected to show at least one of these homemade stars in its window. Measuring from one to three feet in diameter, the Christmas star is often illuminated from the inside by a candle or even an electric light bulb.

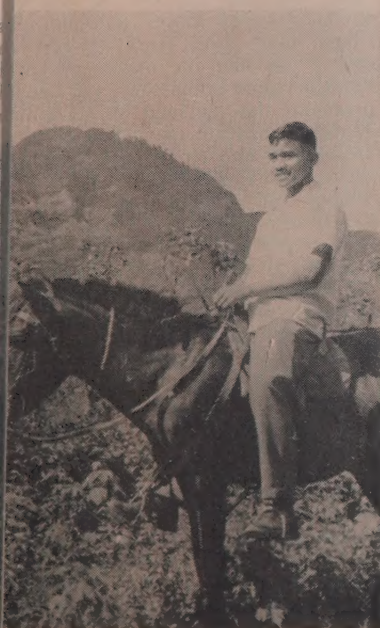
In this part of the Far East the Christmas star will appear thousands of times. But does it mean to people what it meant to the Wise Men? Answering for a few, those who are now Christians and Lutherans, we say: It does! The symbols and names in Christianity are not new to most people in the Philippines. But the Gospel of Christ has put new meaning into the old symbols. The Christmas Star now means Christ and, with Him, forgiveness, life, joy, peace.

For at least one group of Filipinos it will be their first real Christmas. At Balakbak in the mountains north of Baguio is a group of about 150 who a year ago were still in darkness, even though they had seen Christmas stars before. For them the

Star will shine brightly this year. They will appreciate more than most of us do their Christmas Eve service. Some 85 children will sing and recite the story of Jesus' birth in their native tongue, Kankanaey. (The Bible has not yet been translated into this Philippine dialect.) A choir of adults, standing with bare feet on the earthen floor of their \$150 chapel, will sing familiar carols in Kankanaey. The Gospel message will be brought to the congregation by Missionary Louis Nau and his interpreter, Tomas Batong. Afterwards some inexpensive sweets will be distributed to all. The Christmas Star will truly shine in Balakbak this year.

But for many the Star does not shine. It decorates, it ornates, it gives a temporary "joy," but it does not shine. It does not mean Christ, the Savior, the Lord. We can hardly estimate how many who display the star are actually still in spiritual darkness. But they are many. It is bound to be so in a land which has had a form of Christianity for 400 years, but has had little of the true Gospel.

Pray and work, so that of the thousands of stars hanging in Philippine windows, more and more will be placed by people who have seen His star and have come to worship Him.



as Batong, missionary's interpreter. Back-
and: Martin Luther Mountain near Balakbak.
year, Tomas will enter the Lutheran Semi-
nary in the Philippines

Lutheran Sunday school children
at Balakbak



Worshippers after a service
in the Balakbak chapel



Your SYNOD

THE PRESIDENT

May God grant every reader of the WITNESS a truly merry Christmas and a richly blessed new year!

The road from Jerusalem to Bethlehem leads along a high ridge. When you look down toward the left, you see a rather large plain, and the guide points out the Shepherds' Field to the tourists. Looking ahead, you see the slope rising from the plain. It is the hillside on which lies the modern town of Bethlehem, undoubtedly much larger than it was at the time when Christ was born, the little town of which the prophet Micah had said: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah . . ."

When the great "mystery of godliness, God was manifest in the flesh," had become a reality in Bethlehem's cattle cave, a messenger from heaven, in a blaze of God's glory, announced to the startled shepherds on the plain: "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the Babe wrapped in swaddling clothes, lying in a manger." This was followed immediately by the greatest anthem of praise which human ears have ever heard, the "Glory to God in the highest . . ." sounded forth by "a multitude of the heavenly host."

The Shepherds' Reaction

The lowly shepherds heard both the first Christmas sermon and the first Christmas anthem. What a wonderful privilege! As soon as the angels had disappeared and the heavenly light had faded away again into darkness and as soon as the last sounds of the heavenly chorus had died away on the midnight air, the shepherds said one to another: "Let us now go even unto Bethlehem."

What a wonderful decision! It was by no means as simple as the mere reading of the words might indicate. There were decided obstacles to overcome. What should they do with the sheep? Would they be safe in the corral? Then, too, the path up the hillside was rough and would present great difficulties. Should they not wait until morning dawned? However, they did not permit these obstacles to deter them. In fact, we are told, "And they came with haste."

What was it that moved them to react with such determination? They tell us: "Let us . . . see this thing which is come to pass." They were convinced that the Christ, the Lord, the long promised Messiah, was truly born and lying in Bethlehem's manger. Why? They said: "Which the Lord hath made known unto us." They were thoroughly persuaded that what they had heard and seen was something which God had revealed. Here was conviction which God Himself had wrought. As they believed, so it was. "They came with haste and found Mary and Joseph, and the Babe lying in a manger." What indescribable joy must have filled their hearts! Their eyes had seen their Savior and King.

Let Us Also Go to Our Bethlehem

We have our Bethlehem where we may find Jesus. The name "Bethlehem" is significant. It means house of bread. Jesus called Himself the Bread of Life. Hence we conclude correctly that our Bethlehem is our church, where Jesus, the Bread of Life, is offered. The manger which cradles our Redeemer is the Bible, the Word of God.

These facts present a lesson of great importance. If we desire to celebrate the great festival of Christ's birth aright, if we want Christmas to be the occasion when we may see Jesus, our Savior, we must go, if at all possible, to our house of God. We must find Him in the manger of the Word. This should mean that our attendance at our Christmas services should be good, exceptionally good. Our houses of God should be crowded beyond capacity. However, are they? Whether from the North, East, South, or West, reports show that ordinary Sunday services are better attended than Christmas festival services. (The exception perhaps is when Christmas happens to fall on Sunday, as it does this year.) Evidently too many people are too much interested in the outward celebrations of Christmas, the gifts, the home celebrations, the parties, which often last until the early hours of the morning, and they are then too tired to go to their Bethlehem, their house of bread. How will you celebrate? Will you and yours be found in your house of God "to see this thing which is come to pass" and to hear what the Lord wants you to hear about the Christ Child? Can you, yes, dare you, miss the services?

The Effects of the Visit to Bethlehem

Of the shepherds we are told: "And when they had seen it, they made known abroad the saying which was told them concerning this Child." Their hearts were filled with such great joy that they could not remain silent about it. They had to share it with others. We may well suppose that by the time they had concluded their visit to Bethlehem's manger, day had dawned. The streets of the overcrowded little town were alive with people. This gave the shepherds the opportunity. They stopped these people and told them what they had seen and heard.

You and I have practically unlimited opportunities to tell this sweetest story ever told. The very community in which we live, and perhaps the circle of our relatives and friends, offers opportunities. Then, too, God has opened doors to every District of our Synod and surely to our church at large. Both in North America and from foreign lands the Macedonian cry "Come over and help us" resounds. Millions upon millions of people know neither about the fact nor the purpose of Christ's birth. How many more could be told and how much more could be accomplished if we had the means to train and to send more ambassadors of Christ to proclaim the message of salvation. Does this realization move you to pray earnestly and also to present a special Christmas gift to the Christ Child? We remember our friends with gifts on their birthdays. Should we not remember our dearest Friend, the Christ Child, with a special gift on His birthday?

Of the shepherds we read that they "returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them." Their visit had made a tremendous impact on them. Their life had assumed a new meaning. They returned to the same work which they had always done yet everything was different. They had been at Bethlehem. That made the difference.

Even so you and I, when we have been at our Bethlehem, not merely on Christmas Day, but regularly, when the Bread of Life is dispensed there, shall be able to return to our daily tasks, no matter how lowly they may be, with an attitude of joy. We shall glorify and praise God.

JOHN W. BEHNKEN

The Psalter

And Jesus Said

The Lord's Supper



God Keeps His Promises

Psalm 89:3-5: "I have made a covenant with My chosen, I have sworn David, My servant, Thy seed will establish forever and build up thy throne to all generations. And the heavens shall praise Thy wonders, O Lord."

In the first Christmas, God kept His promise. It was a promise given in the Garden of Eden, stated with ever greater emphasis by the patriarchs, voiced with increasing clarity through the Prophets. This is the promise of the coming Savior, the incarnation of God's Son to redeem mankind from sin.

To David, too, mighty hero of God and chosen servant of God, this promise was conveyed. As the Psalmist here records it, God's promise took this form: "Thy seed will I establish forever and build up thy throne to all generations." David's seed was the Messiah, born of "the house and age of David." We hail "the Anointed, great David's greater Son."

Through Him David's family would be established forever. Not through a physical descent, to be sure, but through a spiritual lineage. Christians, we in spirit belong to David's family. We are members of the royal household, and Prince Messiah is our elder Brother. His throne endures forever.

This, then, is the message of Christmas: The Lord Jesus Christ, Son of David and Son of God, has come to earth in fulfillment of the ancient prophecy. He is the Prince of Peace, whose gracious rule extends over all the sons of men, as they come to lay their tribute at His feet. This is a great and mighty wonder, indeed. It is a wonder that evokes the adoration of the heavens. The heavens shall praise Thy wonders, O Lord," the Psalmist exclaims.

On the blest Christmas night this promise was fulfilled. The vault of heaven opened, and the skies were ablaze with light, and the angel choir sang the glad refrain: "Glory to God in the highest, and on earth peace, good will toward men."

Thus God kept His promise to David. Thus God keeps His promise to us. We see the heavens open. We hear the angels' song. We welcome the royal Infant and kneel at His manger throne.

THOMAS COATES

He that hath My commandments and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him.

JOHN 14:21

No one who is likely to read these lines will deny that we owe Jesus sincere love. Quite universally He is spoken of with affectionate, admiring regard. But this can easily be nothing but sentimental lip service. Merely to declare that one loves Jesus does not mean necessarily that true love of Him is present. How can we know whether we ourselves, while with the mouth we fervently praise Him, do genuinely love Him?

He tells us: "He that hath My commandments and keepeth them, he it is that loveth Me." We ought to note first that evidently Jesus makes loving Him a matter of supreme importance. Precious blessings, which He enumerates, are connected with it. Evidently, to love Him is the mark of a disciple of Jesus. There is, then, not a single one of us who can afford to treat with indifference the question: Do I really love Him?

The test is whether or not we have and keep His commandments. What are they? Two days before, when He was asked which is the great commandment in the Law, He had replied that it consists in the commandment, or commandments, of love, to love God above everybody and everything else and to love the neighbor as oneself. In the Upper Room He had said, a few moments earlier: "A new commandment I give unto you that ye love one another." Note that we must have His commandments, that is, we have to hold to them as true, as divine, as representing the will of God. But His commandments likewise have to be kept. Find a person who observes the commandments of Jesus, and you are in touch with a man or woman who really loves Him.

But who can reach the summit of that mountain! Alas, no one here on earth. But the true disciple is engaged in ascending the slopes of that peak; he toils faithfully, his keeping of the commandments is imperfect, but it is striven for with sincerity. Not lip service but the genuine attempt to be obedient to the commandments of love is the evidence that he loves Jesus. Meanwhile his gaze is fixed on Him who has kept the commandments for us: our Lord.

WILLIAM F. ARNDT

Before taking their first Communion in the Lutheran Church, persons receive confirmation.

Confirmation has been described as "the rite by which a baptized person renews his baptismal vow, publicly confesses his faith, and is received into communicant membership by the congregation." The ceremony of confirmation is observed for persons who have been instructed in the chief parts of Christian doctrine and who have given evidence of their ability to examine themselves whether they are in the faith.

While Baptism is intended for all people, young and old, the Lord's Supper is not to be distributed indiscriminately to all. Holy Communion is to be given only to those who are able to understand the basic truths of the Christian religion and are able to examine themselves on these matters so that as communicants they may receive the rich blessings of this heavenly meal.

The Scriptures declare, "Let a man examine himself, and so let him eat of that bread and drink of that cup." Before partaking of the Lord's Supper, therefore, every Christian should examine himself whether he repents of his sins, believes in Jesus Christ as his Savior, and purposes with the help of God's Holy Spirit to amend his sinful life.

Confirmation is not a sacrament that conveys God's grace to man, but it is an excellent church custom. Through the instruction given to people before confirmation, the church is carrying out, in part, the command of the Lord to "teach all nations," and through the instruction given before confirmation people are confirmed, or strengthened, in their Christian faith and in their Christian life. They are thus prepared for a worthy reception of the Lord's Supper.

At the time of confirmation "the congregation should pray for the catechumens that they may grow in grace, be steadfast in the profession of their faith, become fruitful in every good work, and in the end receive the crown of life."

At the celebration of the Lord's Supper a prayer for the communicants is often sent to the throne of God: "Strengthen their faith, increase their love and hope, and after this life grant them a place at Thy heavenly table, where they shall eat of the eternal manna and drink of the river of Thy pleasure forevermore."

CURTIS C. STEPHAN



Editorials

Darkness and Light

The glory of the Lord which shone round about the shepherds on Bethlehem's plain was but a type of the true Light which came into the world when Jesus was born. What if Jesus had never been born? That is a question to which we can hardly give a satisfactory answer. Who can imagine or grasp what this sinful, selfish, God-denying and God-defying world would be like if the miracle in David's city had never occurred? Weakly we might compare it with the region of Bethlehem that selfsame night. Deepest darkness had descended upon the landscape, and only those who stood within the glory of the Lord experienced the joy of Christmas.

That darkness typifies the night of sin and the hopelessness which would have totally enshrouded the world if Christ had not come. From birth to death, mankind would have lived in unbroken ignorance of the mercy and grace of the Creator. Victims of their own follies and lusts, the children of men would at last have sunk down into the utter gloom of eternity's night. Read the descriptions of a heathen tribe that has never had contact with Christianity; read of its ignorance, idolatry, shame, vice, crime, despair, and you have some idea of what the whole world would have been if Christ had not been born. Where the Gospel is preached, men are illumined by the glory of the Lord.

By the grace of God we have been recipients of His mercy. The Light of the World has appeared to us in the preaching of the Gospel, and the Spirit of God has moved us to accept that message of salvation. Let us walk in the light while it is with us. In every way possible let us reflect its cheering ray unto others. It will light our path through life and at last illumine that dark passage which leads from this world to the next. There, at the dark door, the light of the resurrection to eternal life will beckon to us to remove from our hearts all fear of that otherwise fearful journey. Light of the World, shine upon us!

With Racing Feet

With racing feet the shepherds of Bethlehem hurried to the manger on the first Christmas Eve, there to adore the Christ Child and later to make known the wonderful event of His birth.

With racing feet, on this Christmas Eve, children come to church for the Holy Night service. They are flushed and excited and impatient. This is their night; they will be telling in song and story of the world's redemption. Parents and friends are touched by the message. In their hearts the joyful sound of happy children's voices awakens a responsive chord. With every returning Christmas the glow of the manger becomes brighter, as the Christ Child is born anew in the inn of their hearts. Every Christmas lends new meaning to the message the angels brought in their glorious song.

In our northern world the snow-white robes of winter cover the earth at Christmas time. Under the South Cross the festive days are observed amid the golden splendor of high summer, but

*Everywhere, everywhere Christmas tonight!
Christmas where children are happy and gay;
Christmas where old men are patient and gray;
Everywhere, everywhere Christmas tonight!
For the Christ Child who comes is the Master of all
No palace too great, no cottage too small.*

No Room?

The innkeeper at Bethlehem who refused a lodging place to Joseph and Mary might have become famous that first Christmas night. His name might have become immortalized in history if he had provided shelter for them. His inn might have become the birthplace of the Son of God and Savior of the world. A glorious opportunity knocked at his door, but he failed to take advantage of it. He replied, "No room!" As a result he remains unknown and unsung. How must he have felt when the news of Jesus' birth reached him?

Once again the Christmas festival dawns on earth, and once again the timeless, eternal, changeless Christ comes to the world and to us as the Heaven-sent Savior of mankind and seeks an inn where He might find lodging. How few find room for Him! They make elaborate preparations for the holiday season, but there is little room for Him in their plans for Him who makes this day a festival! What of the elation and joy, what praise and thanksgiving for earth's perishable presents, but what absence of gratitude and thanks to God for His "unspeakable Gift"—the Christ Child? Christmas! How few attend the festival services to hear His Word, to receive His blessing, to sing His praise!

The innkeeper at Bethlehem missed the most glorious moment of his life when he replied, "No room." Dear friend, do not make the same tragic mistake, but invite Him by saying:

*Ah, dearest Jesus, holy Child,
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.*

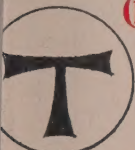
At the Turnstile

At the turnstile of the new year a Christian will pause to thank God for sins forgiven by His redeeming grace. Christ, for preservation from all evils of body and soul, for pleasures of mind, for home with its love and shelter from the storms, and for other unremembered blessings.

As the Christian turns the arm of the turnstile, he will with confidence repeat to himself the words of the Psalmist: "My times are in Thy hand." Therefore he need not rush against the clock and the calendar. Committing his way to the Lord, he faces the future calm and unafraid.

The Great Pre-Christmas O's

[In the early Latin Church it was customary from December 17 to 23, at Vespers, to chant on each day one of the seven great O antiphons. In Scriptural phraseology each responsive chant hails the coming Messiah with one of the many titles given Him in the Sacred Book and closes with a petition to the Redeemer. "Oh, Come, Oh, Come, Emmanuel" (No. 62 in the *Lutheran Hymnal*) is based on four Latin versifications of these antiphons, which with their wonder and yearning are a sublime expression of the pre-Christmas spirit.]

 **W**isdom, who proceedest from the mouth of the Most High, reaching from end to end [of creation], mightily and graciously disposing all things: come and teach us the way of understanding.

 **L**ord and Leader of the house of Israel, who didst appear to Moses in the burning bush and didst give him the Law on Sinai: come and redeem us with outstretched arm.

 **R**oot of Jesse, who standest for an ensign of the people, before whom kings shall shut their mouths, whom the Gentiles shall beseech: come and deliver us, tarry no longer.

 **K**ey of David and Scepter of the house of Israel, who openest and no man shutteth, who shuttest and no man openeth: come and release the captive from the prison house and him that sitteth in darkness and in the shadow of death.

 **S**un of Righteousness, Splendor of light everlasting and Sun of Righteousness: come and illumine those who sit in darkness and in the shadow of death.

 **C**ornerstone, King of the Gentiles and the Object of their longing, the Cornerstone that makest both to be one: come and save man whom Thou hast fashioned from the clay.

 **E**mmanuel, our King and Expectation of the nations and their Savior: come and save us, O Lord, our God.



What's the Answer?

Question: Where does a person's spirit stay after death and until Judgment Day? Where is the heaven in which Christians will live after Judgment Day?

Answer: Holy Writ is very meager in information on the state of human souls between death and resurrection; yet there is sufficient Biblical evidence that the souls live on and will be reunited with their bodies on the Last Day. Of a purgatory, such as the Roman Catholic Church teaches, the Bible knows nothing.

A few pertinent texts concerning the souls of believers are Luke 23:42; Phil. 1:23; Rev. 14:13. These statements of the Lord and His Apostles definitely indicate that the souls of believers do not, as some hold, sleep until Judgment Day, but at once have blessed enjoyment of God. On the Last Day, when the bodies of men will come forth from death, the reunion of souls and bodies will take place. Concerning the traitor Judas, who committed suicide, the Apostle Peter stated that he went to his own place (Acts 1:25). The location of heaven or hell cannot be determined.

You seemingly misunderstand the prophecy that heaven and earth shall pass away (Ps. 102:25, 26; 2 Peter 3:13). This prophecy refers to the heaven above us, the firmament, not the abode of the souls of the saints and the angels. Hence the prophecy concerning the creation of a new heaven and a new earth also applies to the visible heaven, not the eternal home of the Redeemer (2 Peter 3:13).

Question: Is it proper for churches to hire commercial fund-raising agencies?

Answer: In all fairness it must be stated that this is a matter of Christian wisdom, not principle. Some churches prefer to manage their financial enterprises themselves, and, as we look back, they have done remarkably well. Others see a decided advantage in engaging the services of professional fund-raisers, who are skilled in the psychology and technique of fund solicitation.

We do believe that in either case the churches will have to exercise great care to proceed along evangelical lines and in no wise promote any type of giving which does not proceed from the proper Christian motive of grateful love to God. Giving that is produced by compulsion other than the compulsion of Christian love is not God-pleasing and therefore not in the best interest of a church. What we give must be given freely (2 Cor. 9:7).

Question: Why is it forbidden for the bride and groom while still at the altar to kiss after the marriage ceremony?

Answer: The matter to which you refer is one of local arrangement. Some of our churches permit such a practice, others do not, perhaps through fear that the importance of this act might be overemphasized. Since it does not belong to the ritual itself, we personally prefer that it be done in the narthex or at the reception.

O. E. S.

"Everywhere— Christmas"

*For the Christ Child, who comes, is
the Master of all,
No palace too great and no cottage
too small;
The angels who welcome Him sing
from the height,
"In the city of David, a King in His
might."
Everywhere, everywhere, Christmas
tonight!*

PHILLIPS BROOKS

Christmas! The birthday of our Savior-King! "The Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth" (John 1:14). The family standing in spirit at the manger, the family gazing together with eyes of love into the sweet countenance of the newborn Babe, the family worshipping together at the throne of the Lord, their Redeemer. This is Christmas in a Christian home.

In a Children's Shelter

Not all children live in families, although all ought to enjoy the blessings of a Christian family home—especially at Christmas time. Children orphaned, children handicapped, children neglected, children of broken homes, children forgotten, children abandoned; children watching and waiting for the day when the doors of a Christian foster home will be opened to them; children dependent upon the love and the help of fellow Christians, love and help as it is extended through Lutheran children's friend societies, children's home associations, child welfare agencies, the church's loving hands of merciful service to children—these children, too, have been watching and waiting for Christmas, just as have children everywhere; and, thanks to your love, they are not disappointed. They, too, have their Christmas gifts, their Christmas feasts, their Christmas parties, their Christmas joys. Best of all, they have their Christmas Gospel, their Christmas worship, their Christmas carols. These are your gifts to these children, your gifts of love at Christmas time, given in the newborn Savior's name through your agencies of mercy.

In a Home for the Aged

"Cast me not off in the time of old age; forsake me not when my strength faileth" (Ps. 71:9). At no time do the aged pray this age-old prayer of the Psalmist with greater fervor than at Christmas time, the season when no child of God anywhere should feel lonely, sad, and forsaken. Not all of our aging fathers



The matron at the Lutheran Home for the Aged, Cleveland, leads daily morning and evening devotions in the cheerful dining room

and mothers are privileged to spend this happy season in the bosom of their families. Some of the aged need nursing care beyond that which a family can give; others are without family, and still others are forsaken by their own. Thank God, He has helped us to establish, in scores of places, homes for the aging, and He has blessed many hundreds of aging Christians through the loving care and counsel of our agencies of mercy.

Now it is Christmas in these homes, a Christmas made bright by the love of fellow Christians of a younger generation; but, above all, a Christmas made happy and holy by the remembrance of an older love, the love of God revealed to all men through Christ, His Son. He never fails them in His saving love.

In a Hospital

*All you who lie on beds of pain
And you who want on Christmas
morn,
You have a cause for joy of heart,
For in God's bounties you have part
If you believe in Christ, the Lord,
Who was today a Savior born.*

Yes, indeed, the joyous Christmas message comes to our Lutheran hospitals, to hospitals everywhere, and it is brought there through the Gospel of the Savior's birth, which our pastors—and laymen, too—and especially our institutional chaplains are eager to proclaim. Tens of thousands of men, women, and children ridden with pain even on Christmas morn will hear the chaplain's message this Christmas and will be cheered and comforted by the never-failing love of the Savior-King. Include them in your Christmas prayer and help your chaplains in preparing a blessed Christmas for those "who lie on beds of pain."

Everywhere Christmas—and you may have a part in it—everywhere!

H. F. WIND, Executive Secretary
Department of Social Welfare

The Child of Prophecy

When Jesus was born, what was wonderful about the birth? Let us imagine we are Mary and Joseph, and pretend that we know nothing of what happened later.

This Child didn't seem different from hundreds of other Jewish babies.

Mary saw just a little Baby Born in the manger. The glory of the Lord shone around the shepherds, but not around this Child. Angels came the fields, but not to the manger.

How could Mary know that this Child was different? It was the Child of prophecy. The angel had pointed out to Mary that this was the coming Son of David. About Him the Prophets had written. God had spoken, and what He said had been like a spot light from above—shining and the not shining—once it was on and the it was off. But whenever it flashed into this dark world, it regularly lit up—this Child. All God's roads led to Bethlehem.

Here is the sum of the Old Testament: All its books are spokes of a wheel converging in this Child as a hub. Here the jigsaw puzzle of truth forms a picture. Here the bones come together and take on flesh and life. Here the long shadow becomes a body.

At Christmas time we look into the manger. "Yes, this is the Child," we say. "It fits the description."

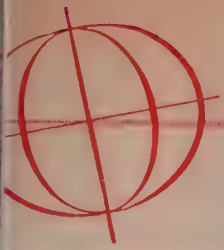
Edersheim tells us that near the time of the birth of Jesus the planets Jupiter and Saturn came together three times in a brilliant spectacle. This happens only once in every 800 years. But in this manger we see a predicted "combination" which had never happened before in the history of the world and would never happen again. If this isn't the One, there is no one to help us.

Here is the Serpent-Crusher promised to Eve, the Blessing given to Abraham, the Man of Peace of whom Jacob spoke, the Descendant of David whose kingdom would be forever, the Virgin-born Son and Servant on whom the Lord laid our sins, who was wounded for our transgressions; here is the Sun of Righteousness with healing in His wings.

The long line of Prophets pointed forward to this Child and said, "This is He!" The Apostles pointed backward to this Child and said, "This is He!" Trusting in the Prophets and Apostles and, above all, in this Child, we also point to this Child and say, "This is He." We won't misunderstand like Joseph, or be frightened like the shepherds, or be troubled like Herod and all Jerusalem with him. But we'll kneel and worship. "Unto us is born today a Savior who is Christ, the Lord!"

St. Louis, Mo.

W. F. BECK

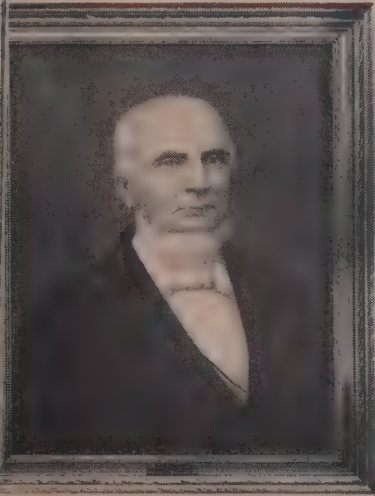


Religious NEWS

The Church

The World

The Nation



portrait of Rev. John Frederick Buenger, who founded Lutheran Hospital of St. Louis, November 1, 1858.

The new Lutheran Hospital of St. Louis was dedicated November 13, 3 P. M., with more than 3,500 people in attendance. The expansion cost \$200,000, including construction and equipment of the hospital addition, the new nurses' home, and renovation of the old hospital. The U. S. government granted \$575,000 while churches, industry, business, and individuals pledged \$1,070,000 to the hospital campaign fund, of which \$700,000 has been paid.

Dr. John W. Behnken, President of the Synod, was the speaker for the dedicatory service; Rev. Robert G. Lange of Zion Church and Rev. E. J. Ahnke, chaplain of the hospital, officiated. Rev. G. E. Nitz of Grace Church performed the rite of dedication. Senator Stuart W. Symington (Mo.-D.) spoke at the civil ceremony. The founder of Lutheran Hospital, the first Protestant hospital in St. Louis, was Rev. John Frederick Buenger, who gathered a group of his parishioners to provide hospital facilities for fellow Christians needing medical attention. A residence on Broadway and Geyer on December 1, 1858, opened two rooms for hospital service. The first patient was a charity case and a Mormon.

Recently in Cheyenne, Wyo., an oil painting of Pastor Buenger was discovered. It was wrapped around a shade roller among the personal

property of his daughter Monika. Dr. Henry F. Wind, a descendant, brought the painting to St. Louis. He, G. L. Wind, and Dr. O. A. Dorn of Concordia Publishing House, which restored the painting, presented it to the hospital. Pastor Buenger was also instrumental in organizing the Lutheran Orphans' Home in St. Louis.

In 1884 the present and third site on Potomac and Ohio was acquired for a 20-bed hospital. The new 190-bed, cross-shaped structure, six stories high, facing Miami Street, adjoins the old Lutheran Hospital, facing Potomac Street. The entire hospital has 350 beds. Among the advanced mid-20th-century medical equipment and services are a two-way inter-communication system linking patients' rooms with nursing stations on each floor and facilities to pipe oxygen into each room.

Bernhardt W. Klippel, M. D., is president of the staff with Wm. S. Wagenbach, M. D., president-elect.

The School of Nursing, opened in 1898, has graduated 1,116 nurses and has an enrollment now of 136. Miss Frieda M. Brenner, R. N., has been director of the school since 1928.

Kenneth Wolz, the new administrator, succeeds Rev. Emil C. Hofius, who has served the institution from 1917. He will continue to be on the staff as consultant until April 15, 1956.

The Women's Auxiliary has not only supported the institution for 57

years but also contributed \$25,000 for the furnishings of Christ the King Chapel in the new building.

Six youths, from 14 to 18 years old, all of them members of Trinity Lutheran Church, Martinsburg, Nebr., were killed instantly in the worst traffic accident in Nebraska highway history. The car in which they were riding on U. S. Highway 20 was in a collision 12 miles east of Laurel with another car, in which four men, members of a dance band en route from Ames, Iowa, to Norfolk, Nebr., also lost their lives. The Lutheran boys were returning home from playing the first-round game in a zone-wide Walther League dartball league.

Public and press in Lutheran Finland were stirred by the unsuccessful attempt of a woman teacher to force her application for ordination to the ministry of the Church of Finland. Miss Liisa Paivikki Riippa, a theological graduate of the University of Helsinki, who teaches gymnastics, art, and religion at Paltamo High School, was told by the Church's Chapter at Kuopio, after she had asked for ordination: "A female ministry is in contradiction to the practice of the Church and the New Testament."

The new 500,000-drachma bank-note (about \$16.60 in current exchange) issued by the Greek Treasury bears a representation of the Apostle Paul preaching to the Athenians from Mars Hill.



The new Lutheran Hospital of St. Louis was dedicated November 13



Revs. John E. Meyer (left) and F. A. Schoof with church council at dedication of First Trinity Lutheran Chapel.

The mother church of Missouri Synod Lutheranism in Buffalo, N. Y., one of the 12 charter members which organized Synod in 1847, and the congregation in whose parish house the Walther League was organized on May 23, 1893, is First Trinity. In the last half century the population around the downtown church moved to the suburbs, and the membership of First Trinity declined from 1,125 in 1897 to 800 in 1911; 600 in 1921; 400 in 1944; and 315 in 1954.

Maintaining its downtown church, the congregation bought land for \$24,000 on Niagara Falls Boulevard in Tonawanda as a site for a chapel in an outlying area, a site adequate for the erection of a larger church at a later date. On August 21 the \$90,000 chapel was dedicated. Chairs in the nave seat 325 people. A five-foot cross hangs above the altar.

No services could be held in the area prior to the dedication because no community hall in the area of several thousand new homes was available. About 10,000 homes will be built in the subdivision.

Rev. John E. Meyer, pastor since 1945, under whose direction the chapel program was initiated, preached at the dedication. Rev. Frederick A. Schoof was ordained and installed in August 1954 to assist in the chapel program.

The first Sunday school session enrolled 55 children and 16 adults in the Bible class. Of the 120 who worshiped in the chapel, 29 were members of First Trinity living in the area, and 91 were guests from the community. "Attendance continues to be at the 100 mark or over," Pastor Meyer wrote the *WITNESS*. "The future is in the hands of the Lord. Services will continue in the church in Buffalo. The congregation is one corporation, owning two buildings."



First Trinity Lutheran Chapel, 1570 Niagara Falls Blvd., Tonawanda, N. Y.

"Christmas in Missionary Lands," the Lutheran Hour Christmas program, will be broadcast in this season over segments of Monitor on the National Broadcasting Company in the U. S., the British Broadcasting Corporation, the French National Network, transmitters of West Germany, and the government stations of Poland and Czechoslovakia. Eugene Bernald, president of Pan-American Broadcasting Co., is largely responsible for the far-reaching Christmas broadcasts of the Lutheran Hour.

The choir of Concordia Teachers College, River Forest, Ill., will broadcast its eighth annual Christmas concert over the National Broadcasting Company, December 20, 11:30—12 P. M., E. S. T. Prof. V. G. Hildner will direct the 74-voice mixed choir.

"A downtown church that continues to grow" is First Trinity, Oakland. The first 25 juniors and adults confirmed during the first half of 1955 brought to 100 the number of accessions to the communicant membership since January 1, 1954, the *California and Nevada Lutheran* reported.

"One of the things that mark the successful operation of the church is an efficient committee system that has been developed in the last three years," explained Rev. O. H. Reinboth, pastor. "Each committee is headed by a layman who has full charge of his committee. He takes care of both the promotion and execution of his labors. As a result of this system our vestry meetings are a regular workshop with a high spiritual overtone."

The Lutheran Women's Missionary League has inaugurated a nationwide program of guidance institutes to help support the synodical movement of enlisting and training lay workers; to help spiritualize group activities for women within Synod; and to channel the talents of L. W. M. L. members into Kingdom work.

At eight regional institutes held in 1955 every district of the League was represented, including the four Canadian districts. Each institute followed the same pattern of two-day sessions devoted to three basic topics: "Deepening the Inner Spiritual Life," "Personal Evangelism," and "Training Kingdom Workers." In addition to lectures, the institutes offered workshop activities planned and conducted by the women for training in organizational work, Bible study, and devotions. Christian growth chairmen have been appointed in each district to develop similar institutes on the local level, so that the program will reach the individual congregations.

The eight regional institutes were held in Portland, Ore.; Chicago, Ill.; Orange, Calif.; Mission, Kans.; Austin, Tex.; Moorhead, Minn.; Cullman, Ala.; and North Tonawanda, N. Y.

The All-Africa Lutheran Conference, attended by more than 500 people, was the first Africa-wide gathering of its kind. Site of the conference was the Marangu Tea Training Center, a Lutheran school located at an altitude of 4,500 on the slopes of Kilimanjaro, Tanganyika. Delegates represented their own Lutheran churches as well as missions administered by 24 European and American organizations. Lutheran mission work in Africa was established in 1824.

The largest number of Lutherans is found in British-administered Tanganyika, where about 1,000,000 baptized Lutherans belong to about 100 congregations aided by Norwegian, Swedish, and American mission organizations. There are an estimated 15,000,000 Christians in Africa.

A \$500,000 gift from Mrs. S. D. Krieg has raised to \$2,000,000 the total that Wittenberg College, Springfield, Ohio, received from members of a Canton, Ohio, family within the last few weeks. Mrs. Krieg's son-in-law and daughter, Mr. and Mrs. Harold Thomas, gave the college \$1,500,000, the largest single gift ever received by a Lutheran school in the U. S. These gifts are subject to annuities during the lifetimes of the donors. The money is to be used for capital purposes and not current expenses.

About 2,000 Synodical Conference Lutherans gathered at Concordia College's Lutheran Memorial Center, St. Paul, Minn., on the evening of Reformation Sunday for a special divine service. Rev. Luther M. Voigt, representing the Wisconsin Synod, officiated. Prof. Jan Pavel, representing the Slovak Synod, read the lessons. Dr. W. A. Poehler, representing the Missouri Synod, preached the sermon. Paul J. Heidemann, principal of Central Lutheran School, directed a children's choir of 250 voices, and Prof. Harold W. Otte directed a mixed choir of 200.

A plea that the Church of England be disestablished was made in a sermon at St. Paul's Cathedral in November by Rev. George Arthur Lewis Lloyd, vicar of Chiswick and rural dean of Hammersmith. Other individuals and some newspapers have recently revived the issue of separating Church and State on the grounds that the Archbishop of Canterbury has too much influence on the royal family. Mr. Lloyd argued, however, that secular interests, often agnostics, members of Parliament, control the Church and limit its freedom. He asked whether the Church's official connection with the State was "worth the high price that is paid for its limitation of her spiritual freedom, denial of any choice in the appointment of her leaders, and insidious

ularism which results from con-
it attempts to impose upon the
rch the State's own lower stand-
s of morals.

'Surely the answer must be 'no.'
pite all that the Church has done
nd for the nation, if it is to inspire
country, convert the country,
ture the country for our Lord, as
has charged it to do, it must be
e from the limitations of State
ontrol, the brakes and restraints of
abishment."

Bishops are nominated by the
ereign on the advice of the Prime
nister, "who need not be a church-
n or even a Christian," Mr. Lloyd
d.

The *Church Times*, weekly news-
ber of the Church of England,
torially dismissed Mr. Lloyd's ser-
n as "baby talk" and commented:
Mr. Lloyd had his way, it is
vious that the position of evan-
icals and liberals in the Church
uld soon be made intolerable. That
what he and his friends are after
en they raise the tattered banner
disestablishment."

"Establishment," the editorial con-
ued, "is the great and only pro-
tor of minorities within the Church
England." The editorial surmises
at the campaign for disestablish-
ent emanates "from one sector of
e press which hates the Church's
titude toward divorce." The Church
England does not regard as valid
y marriage to a divorced person
hose former spouse is living.

**The United Lutheran Church in
merica** will erect a new \$1,500,000
adquarters building in suburban
Philadelphia. Dr. H. Torrey Walker,
xecutive secretary of the church's
oard of Publication announced. The
ilding will be colonial in design and
micircular in structure. A new
-acre plot on Queen Lane in Ger-
antown will be the site for the
adquarters, which will house the
boards of Publication, Parish Educa-
on, Deaconess Work; Women's Mis-
ionary Society; Luther League of
merica; local offices of the National
Lutheran Council; and offices of the
evangelical Lutheran Ministerium of
ennsylvania and Adjacent States.
ne Muhlenberg Building on Spruce
treet, which accommodated these
boards and agencies since 1924, will
e offered for sale.

The United Lutheran Publication
ouse, observing its 100th anniversary
his year, will retain its printing plant
t 1501 Lancaster Avenue.

Private schools and colleges, most
f which are church-supported, will
rect \$525,000,000 worth of new build-
gs and additions in 1956, the De-
artments of Commerce and Labor
redicted. This amount exceeds by
er cent the estimated 1955 figure
f \$500,000,000.

Howard E. Wilson, executive sec-
retary of the National Education As-
sociation's Policies Committee, denied
charges made by James Francis
Cardinal McIntyre, archbishop of Los
Angeles, that the N. E. A. was trying
to drive private schools out of exist-
ence and force all children into
state-controlled schools. The cardinal
made the charges in an address be-
fore the convention of the Interna-
tional Federation of Catholic Alum-
nae, meeting in St. Paul. He referred
to the N. E. A. as one of several
"pressure groups" striving to give
public schools in the U. S. a monopoly
of all education. The cardinal also
singled out "discriminatory" Federal
school aid legislation, "increasingly
extravagant" accreditation demands,
and the activities of the National
Citizens' Commission for Public
Schools as contributing to the trend
toward state monopoly in education.

Mr. Wilson emphasized that "the
N. E. A. does not believe in requiring
all children to go to public schools,"
and that it "respects and upholds the
rights of groups, including religious
denominations, to maintain their own
schools, financed by their supporters,
so long as such schools meet" the
standards of the state.

**Congregationalists who oppose the
projected merger of the Congrega-
tional Christian Churches and the
Evangelical and Reformed Church**
formed a permanent national organ-
ization called the National Associa-
tion of Congregational Christian
Churches of the U. S. The proposed
union of the two churches is sched-
uled for June 1957. At the two-day
meeting in Detroit were 201 delegates
representing 106 congregations. There
are 5,536 Congregational Christian
congregations in the U. S. with a
membership of 1,310,000. The associa-
tion was formed as a nucleus "of the
fellowship of Congregational Chris-
tian churches which wish to maintain
their autonomy of centuries rather
than unite with a new communion
of an authoritarian nature."

The Congregational churches are
self-governing, whereas the Evan-
gelical and Reformed Church is pres-
byterial in polity, with a synod in
authority over local churches.

**Denominational headquarters of
the United Lutheran Church in
America** at 231 Madison Ave., New
York City, will be enlarged. A five-
story office building will be erected
as an addition to the 103-year-old
former J. P. Morgan brownstone man-
sion. The former Morgan coach house
will be razed to provide a steel-frame-
and-concrete addition of 11,211 square
feet of floor space, at a cost estimated
between \$350,000 and \$400,000. The
ULCA bought the Morgan mansion in
1945 for \$245,000.



Books

Luther's Works. Volume 12. Concordia
Publishing House, St. Louis, Mo.,
1955. xi and 418 pages. \$4.50 plus
15 cents postage if ordered before
December 31. All volumes may be
ordered at that price before this
offer expires.

Martin Luther, the subject of innu-
merable books and articles, was himself a
prodigious writer. In the war which he
waged for God's people the pen was in-
deed mightier than the sword. His pen
seldom rested. When it did, others wrote
what he spoke. Even at his meals, his
guests recorded his table talk. During
his lifetime more than 350 works came
from his pen. Printers rushed to publish
what he wrote. Later, publishers col-
lected his works and offered them to
the reader in various editions. About
half a century ago Concordia Publishing
House prepared the so-called St. Louis
edition in German.

But many people interested in Luther
are not able to read German, and their
number is increasing. Only a few of
Luther's works, however, have appeared
in English. Concordia Publishing House
and the Muhlenberg Press have now un-
dertaken the task of making all of Lu-
ther's important writings available to
the English reader.

The first of 55 volumes is herewith
commended. It contains Luther's com-
mentaries on selections from the Psalms.
The editor, the translators, and the pub-
lishers are to be congratulated on a task
superbly done. As for Luther, these
commentaries show what made him the
Great Reformer — the power of God's
Word, which he employed as no other.
He himself said: "God's Word has been
my sole study and concern, the sole sub-
ject of my preaching and writing. Other
than this I have done nothing in the mat-
ter. This same Word has, while I slept
or made merry, accomplished this great
thing." Bousset, the bishop of Meaux,
put it thus: "Luther is the trumpet, or
rather he is the thunder, he is the light-
ning, which has aroused the world from
its lethargy; it was not so much Luther
that spoke as God, whose lightnings burst
from his lips." The world needs this
lightning and thunder today. This new
edition should supply it for the English
reader.

L. W. SPITZ

**The Modern Treasury of Christmas
Plays.** By Lawrence M. Brings.
T. S. Denison and Co. Minnesota,
1955. 536 pages. Cloth. \$4.50.

The selection of a suitable Christmas
play is at least as difficult as producing it.
This volume of 22 one-act plays has been
compiled to give directors an easy way
to examine a group of plays. It does not
solve the problem of selection. The plays
range from Nativity settings through a
version of Dickens' *A Christmas Carol*
to modern settings of Christmas prepara-
tion. While some of the plays are of
limited suitability and dramatic value,
and have a dubious Scriptural back-
ground, a group is usually looking for
but one play — and will find several of
interest in this collection.

GEORGE W. HOYER



Deaths

Paul H. Pallmeyer (September 7, 1889, Brooklyn, N. Y., to August 15, 1955, Huntington Station, L. I., N. Y.), son of Charles and Pauline Beyer Pallmeyer; graduated Concordia College, Hawthorne, N. Y., 1908, and Concordia Seminary, St. Louis, 1911.

He was pastor of St. Peter's Church, Huntington Station, since 1911. During his 44-year pastorate there he also served mission congregations at Holbrook, East Northport, Port Jefferson, and Dix Hills, N. Y. In World War I, he was camp pastor at San Antonio, Tex. He was a Visitor and a member of the Atlantic District Board of Appeals.

He is survived by his widow, the former Mamie Mueller, whom he married in 1913; and two sons: Luther; and Rev. Paul H., Jr., missionary to Japan.

The undersigned conducted a memorial service in St. Peter's Church August 17 and officiated at the funeral service in the Christian Education Building of the Atlantic District August 18, when President H. J. Rippe preached. Rev. Walter Schwoelert read the committal rites.

CLIFFORD G. MEYER

Frank Luley (July 28, 1888, Pittsburgh, Pa., to August 18, 1955, Milwaukee, Wis.), son of Frank and Mary Valter Luley; graduated Concordia College, Conover, N. C., 1907, and Concordia Seminary, St. Louis, 1910.

After serving congregations at Rader and Morgan, Mo., 1910-12, he was pastor of Faith Church, Milwaukee, 1912-54, when he became pastor emeritus. He was a Visitor of the Milwaukee Circuit.

Surviving are his wife, the former Agnes Rupprecht, whom he married in 1913, and a daughter, Mrs. Erma Becker.

For the funeral services August 20 at Faith Church, Rev. Marvin F. Kanamrath preached, and the undersigned officiated.

H. L. HECHT

Edward H. Schmidt (July 12, 1884, Seymour, Ind., to September 13, 1955, Milwaukee, Wis.), son of Philip and Louise Orstadt Schmidt; graduated Concordia College, Fort Wayne, Ind., 1903, and Concordia Seminary, St. Louis, 1907.

He served congregations at Seymour, Ind., 1907-08; Napoleonville, La., 1908 to 1910; New Orleans, La., where he was also camp pastor at Camp Beauregard, Miss., and Camp Taylor, near Louisville, Ky., 1910-17; and Sheboygan, Wis. (St. Paul's), 1919-44. He was Mission-Stewardship Secretary for the South Wisconsin District since 1944.

His first wife, the former Agnes Bartels, whom he married in 1908, died in 1922. He is survived by his widow, the former Elsie Detjen, whom he married in 1924; three sons: Rev. Harold V., Bremen, Ind.; Edward H., Jr., St. Louis; and Roland B., Sheboygan; and a daughter, Mrs. E. G. Lambrecht, Pasadena, Calif.

The undersigned conducted the funeral service September 16 in Bethany Church, Milwaukee, and read the committal rites in Sheboygan Lutheran Cemetery. For the memorial service in Saint Paul's Church, Sheboygan, District Pres-

ident Herbert W. Baxmann preached, and Rev. Emanuel Malkow delivered a German address. G. BEIDERWIEDEN, SR.

Theodore Wendel (February 12, 1886, Schmalfoerden, Hanover, Germany, to September 28, 1955, Dubois, Ind.), son of Theodore and Augusta Rittmueller Wendel; attended *Gymnasium* at Hameln and Menden, Hanover; graduated Capital University, Columbus, Ohio, 1907.

He served congregations of the Ev. Lutheran Joint Synod of Ohio at Kirkwood, Mo.; Warren and Stockton, Ill.; and Martintown, Wis.

After joining the Missouri Synod he served St. James Church, Hilliards, Ohio, 1911-20; and Immanuel Church, Dubois, Ind., 1920 until his death.

He is survived by his widow, the former Gertrude Goltz, whom he married in 1908; four sons: Theodore, Paul, John, and Walter; and one daughter, Mrs. Gertrude Ullman.

The undersigned conducted the funeral services in Immanuel Church. Rev. Walter C. Brauer preached, and Rev. Arnold F. Kluge, who spoke for the Central District and the Evansville Circuit, read the committal rites.

ERICH B. ALLWARDT

Prof. William F. Schaller, professor emeritus, St. Paul's College, Concordia, Mo., died in St. Louis December 3, 1955.

Announcements

Ordinations and Installations

CANDIDATES

Ordained and Installed:

Mitchell, Harold, Grace, Crescent City, Calif., by V. Am End, Oct. 30.
Schmidt, Eugene, St. Paul, Durango, Colo., by E. J. Riske, Nov. 6.

Commissioned:

Boss, Walter G., Our Savior, South Hadley Falls, Mass., by Casimir S. David, Nov. 13.
Frank, Donald E., missionary at large in Allied Gardens, San Diego Co., Calif., by Clarence Damschroeder, Nov. 6.

Installed:

Baepler, Frederick A., Immanuel, Brinkville (Knob Noster); St. Matthew, Ernestville (Concordia), Mo., by Paul W. Czamanske, Nov. 6.
Bitter, Melvin, Prince of Peace, Centerville, Calif., by W. G. Ruehle, Nov. 13.
Borgmeyer, Edward L., St. Peter, Humphrey, Neb., by M. F. Scheips, Nov. 6.
Buls, Alfred, Trinity, Nashville, Ill., by P. F. Hurre, Nov. 20.
Gehle, Rudolph, Grace, Larned, Kans., by Arthur F. Trautgott, Nov. 13.
Goehring, Waldemar T., Our Redeemer, Kinsley, Kans., by J. W. A. Becker, Nov. 13.
Hoyer, Hugo, Bethlehem, Greenleaf, Kans., by Clifford G. Larson, Nov. 13.
Laubs, Herman H., Zion, Parkers Prairie, Minn., by Armin G. Mueller, Nov. 20.
Langhans, Clarence, St. Paul, Pipestone, Minn., by Peter Branner, Nov. 6.
Leegs, Robert J., Mount Hope, Cleveland, Ohio, by Dr. W. C. Birkner, Nov. 20.
Luker, Henry J., Trinity, Shawneetown, Mo., by A. O. Kaltwasser, Nov. 20.
Meyer, Victor G., Trinity, Muskegon, Mich., by Martin W. Brauer, Nov. 6.
Nissen, Christian J., Bethlehem, Mahanomen, Immanuel, Strand Township, Minn., by Adolph A. Dreylov, Nov. 6.
Otten, William, Zion, Bridgeport, Conn., by H. D. Wehmeyer, Nov. 13.
Sedory, Elmer J., Gloria Dei, Chicago, Ill., by Martin Frick, Nov. 13.
Steinbauer, Herbert, Our Savior, Flint, Mich., by Hugo Ferber, Oct. 9.

Stoeck, Adelbert, St. Paul, Irma; Immanuel, Doering, Trinity, Dutch Corners, Wis., by W. F. Ludwig, Oct. 30.
Wesche, Walther C., St. Paul, Ironton; St. John, Bismarck, Mo., by W. E. Grie, Oct. 30.

Installed:

TEACHERS

Blank, Cand. Frederick O., Our Redeemer, Overland, Mo., by F. W. Rittthamel, Sept. 11.
Christensen, Glen E., Trinity, Lockport, N. Y., by Ernest E. Heuer, Sept. 11.
Geisler, Herbert G., Our Savior, New York, N. Y., by B. von Schenk, Sept. 18.
Goeglein, Harold V., St. John, Monroe, Ind., by Henry C. Abram, Sept. 25.

Official Notices

Rev. Theodore P. Bornhoeft, Harrison, N. Y., has been appointed Visitor of the New York Circuit, to replace Rev. John A. Kavasch, who has accepted a call into another circuit of the District. — H. J. RIPPE, President, Atlantic District.

Rev. Clifford G. Meyer, East Northport, L. N. Y., has been appointed Visitor of the St. John's Circuit, to replace Rev. E. H. Bohm, who has resigned. — H. J. RIPPE, President, Atlantic District.

Rev. Walter F. Lieder, Stewardson, Ill., has been appointed Visitor of the Effingham Circuit, to replace Rev. F. W. Hein, who resigns for reasons of health. — ALVIN W. MUELLER, President, Central Illinois District.

By a resolution of the Colorado District the New Mexico Circuit has been divided into two circuits, now known as the Boundary Circuit and the Sandia Circuit. Rev. A. J. Brase is the Visitor of the Boundary Circuit, and Rev. Elmer Nauyok has been appointed Visitor of the Sandia Circuit. — H. H. HELMBUSCH, President, Colorado District.

Rev. Roland W. Huber, Alliance, Neb., has been appointed Visitor of Circuit Nine to replace Rev. Robert W. F. Harms, who has accepted a call to another circuit of the District. — WALTER E. HOMANN, President, Northern Nebraska District.

Rev. Martin A. Bertermann, Watertown, Wis., has been appointed Visitor of the Watertown Circuit (No. 18), to replace Rev. B. E. Stelter, who departed this life on October 25. — H. W. BAXMANN, President, South Wisconsin District.

Senior College Calls

Dr. Richard Caemmerer has declined a call to be Professor of Religion, with appointment as Academic Dean, at Concordia Senior College, Fort Wayne, Ind.

President Oscar T. Wallie has accepted a call as Professor of Natural Sciences at Concordia Senior College, Fort Wayne, Ind. C. E. AULICK, Secretary, Board of Control.

Call for Candidates for Professorship at Concordia College, Portland, Ore.

In accordance with permission granted by the Board for Higher Education to add another professorship at Concordia College, Portland, Ore., its Board of Control herewith calls for candidates in the field of English and Religion. It is understood that this call for candidates cancels nominations made in another field some months ago. Nominations and recommendations should be in the hands of the undersigned by January 20, 1956. — EDWARD MAY, 8705 E. Burnside St., Portland 16, Ore.

Calls for Applications and Nominations

Because of the resignation of the Superintendent of the Lutheran Haven, the Board of Trustees desires that all who may be interested in the position of superintendent of the Lutheran Haven—a home for children and old folks, situated at Slavia, near White Park, Fla.—make application to the chairman of the Board before January 15. Nominations of qualified men should also be in the hands of the undersigned by that time. Information about the position will be given to those who are interested. Appointment of the new superintendent will be made at the annual meeting of the Board of Trustees at Slavia, Fla., January 24-26, 1956. — JOHN DANIEL, President, 1240 East Fourth St., Bethlehem, Pa.

Notice

In former years, the Concordia Seminary Auction Company, St. Louis, Mo., has been able to serve students and professors as well

pastors and pastors' widows in the sale of theological books. However, experience in recent years has shown continually diminishing returns both to book owners and to the Auction Company. All pastors are herewith notified, therefore, that the Auction Company is discontinued its operations. We urge you to send used theological books here for sale. Widows of pastors usually find circulating books within the individual conferences the best method to dispose of theological volumes. The Concordia Historical Institute and Fitzlaff Library of Concordia Seminary are all interested in very rare books which might have value for a theological library. However, please write to these offices before sending any books. **ARTHUR M. VINCENT, Director of Public Relations, Concordia Seminary, St. Louis, Mo.**

Wanted

15 or 20 used pews, 7-8½ ft. long (or half many twice as long), at little or no cost. Grace Church (25 members), Bristow, Ok., who will furnish transportation. — Rev. B. ALLWARD, Evanston, Ind.

Available

59 used *Sunday School Hymnals*, old edition, available for postage. — CONCORDIA LUTHERAN CHURCH, Rev. Theo. W. Brust, 2 Ethan Allen St., Worcester, Mass.
Altar, baptismal font, pews, pulpit, Communion ware, and a reed organ. Any or all these may be had by simply getting them. — BETHLEHEM LUTHERAN CHURCH, six miles south of Rock Rapids. Walter Hansmann, Rock Rapids, Iowa.

Pastors: Changes of Address

- Bentrup, H. C., 1706 Collins, Austin, Minn.
- Bernthal, August F., 1510 Cherry, Saginaw, Mich.
- Boelter, Fred, R. 2, Bonduel, Wis.
- Bush, Julius, 43 Vivian Court, New Orleans 14, La.
- Derwig, George C., 5343 45th, Red Deer, Alta., Can.
- Fechner, Walter G., 3040 Milwaukee Ave., Northbrook, Ill.
- Fehl, George H., 1718 Woodard, Abilene, Tex.
- Gallert, Adolph R., 45140 Van Dyke, Utica, Mich.
- Gerike, Victor F., Sioux Valley, Minn.
- Hoyer, Hugo, Greenleaf, Kans.
- Johnson, Harold G., 3730 148th Ave., S. E., Bellevue, Wash.
- Klenk, Elmer, 6952 Van Nuys Blvd., Van Nuys, Calif.
- Laabs, Herman H., Parkers Prairie, Minn.
- Langhans, Clarence, 623 W. Main, Pipestone, Minn.
- Luker, Henry J., R. 1, Jackson, Mo.
- Miller, Herbert R., 430 W. Second North, Provo, Utah
- Peterson, Clifford H., 102 Blue Hen Rd., Collins Park, New Castle, Del.
- Raedcke, Gilbert H., 225 Wilson, North Judson, Ind.
- Riedel, Christian G., 13634 Pinchurst, Detroit 38, Mich.
- Schedler, Arthur M., 240 S. W. Franklin, Berlin, Wis.
- Stevens, Chaplain (1st Lt.) Leland R., Office of the Base Chaplain, 15th FTR Gr (AD), Niagara Falls Municipal Airport, Niagara Falls, N. Y.

- Trautmann, Robert, Lutheran Mission, Ambur, N. Arcot Dist., S. India
- Wehmeyer, Herman D., em., Box 102, Bethel, Conn.
- Wembach, O. F., em., Box 812, 109 Cambridge Ave., Orlando, Fla.
- Wendelin, Robert A., 2375 N. 63rd St., Wauwatosa 13, Wis.
- Wuehle, Edwin H., 344 N. Grove, Waverly, Ill.

Teachers:

- Brueggemann, Wallace W., 1301 E. Fairchild, Danville, Ill.
- Golding, Dale W., 1773 Louden Ave., North Tonawanda, N. Y.
- Kannenberg, Paul G., em., 7342 Nall Ave., Overland Park, Kans.
- Petersen, Raymond, 404 W. Allendale, Pasadena, Tex.

Notice

Articles, church news, announcements, obituaries, intended for publication in the *LUTHERAN WRITER*, books for review, and general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

Reports of ordinations, installations, dedications, anniversaries, and changes of address of pastors and teachers should be sent to the **Statistical Bureau, Lutheran Building, 210 North Broadway, St. Louis 2, Mo.**

What are we doing for Missions?

SYNOD

AMOUNT	MONTH	AMOUNT
\$9,100,000.00	JAN.	\$ —
8,341,666.66	DEC.	—
7,583,333.33	NOV.	5,560,784.14
6,825,000.00	OCT.	4,686,397.76
6,066,666.66	SEPT.	3,893,106.48
5,308,333.33	AUG.	3,377,327.52
4,550,000.00	JULY	2,939,676.32
3,791,666.66	JUNE	2,449,051.25
3,033,333.33	MAY	1,970,470.12
2,275,000.00	APRIL	1,376,852.17
1,516,666.66	MARCH	779,935.28
758,333.33	FEB.	374,175.20

DISTRICT

DISTRICT	AMOUNT
Alberta and British Columbia	\$ 13,076.36
Atlantic	181,615.06
California and Nevada	91,132.85
Central	570,641.76
Central Illinois	201,991.00
Colorado	47,205.51
Eastern	124,956.11
English	202,049.86
Florida-Georgia	18,514.75
Iowa East	128,500.74
Iowa West	229,253.38
Kansas	163,081.07
Manitoba and Saskatchewan	5,904.83
Michigan	548,008.75
Minnesota	445,051.76
Montana	18,452.94
North Dakota	70,902.12
North Wisconsin	213,112.47
Northern Illinois	437,652.21
Northern Nebraska	119,228.29
Northwest	99,736.93
Oklahoma	39,622.29
Ontario	35,000.00
South Dakota	67,937.51
South Wisconsin	208,707.84
Southeastern	86,851.22
Southern	15,174.39
Southern California	78,011.97
Southern Illinois	124,537.96
Southern Nebraska	145,195.30
Texas	123,279.06
Western	411,786.86

TOTAL FROM DISTRICTS, Feb. 1, 1955, to Nov. 30, 1955 \$5,453,264.97

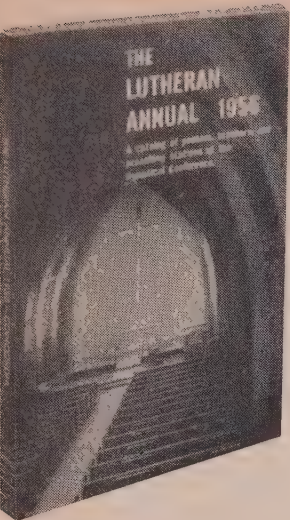
OPERATING STATEMENT

	1954	1955
Cash Requirements, Feb. 1 to Nov. 30	\$6,750,000.00	\$7,583,333.33
Cash Receipts, Feb. 1 to Nov. 30	4,836,081.41	5,560,784.14
DEFICIT	\$1,913,918.59	\$2,022,549.19

Charles E. Groerich, Assistant Treasurer



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- An Unanswerable Question
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- Self-Reflection

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